

Constructing Child Identity in an Indonesian Elementary Language Textbook: A Critical Discourse Analysis through Systemic Functional Linguistics and Islamic Educational Values

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Abstract

Textbooks function not only as instructional materials but also as ideological and cultural resources that shape learners' identities, values, and social orientations. Despite extensive research on textbook discourse, limited attention has been given to the construction of child identity in Indonesian elementary language textbooks, particularly from the perspective of Systemic Functional Linguistics (SFL) and Islamic educational values. This study investigates how child identity is constructed in Bahasa Indonesia untuk SD Kelas IV through the integration of Critical Discourse Analysis (CDA) and SFL. Employing a qualitative document analysis approach, the study examines verbal and visual data contained in the 185-page textbook, including narratives, informational texts, learning activities, dialogues, instructions, and illustrations. The analysis focuses on transitivity patterns, modality, appraisal resources, and visual representations. The findings reveal four dominant identity constructions: children as active learners, socially responsible community members, emotionally aware individuals, and healthy and responsible citizens. Transitivity analysis indicates a predominance of material processes, suggesting that children are primarily represented as active agents engaged in learning, participation, cooperation, and self-development. Modality and appraisal resources further promote desirable behaviours such as discipline, diligence, responsibility, politeness, and self-confidence, while visual representations reinforce these identities through recurring depictions of educational and collaborative activities. The findings also demonstrate that the identities constructed in the textbook align with several Islamic educational values, including *ikhtiar* (effort), *amanah* (responsibility), *adab* (ethical conduct), *ta'awun* (cooperation), *sabr* (perseverance), and *tabayyun* (critical verification of information). This study contributes to textbook discourse research by showing how linguistic and visual resources systematically construct child identity and transmit educational values. The findings highlight the importance of considering identity formation and value transmission in future textbook development and educational practice.

Keywords: *child identity, systemic functional linguistics, textbook discourse, Islamic educational values*

Introduction

Textbooks are not merely instructional resources used to develop students' linguistic competence. They are also social and ideological texts that select particular ways of representing people, actions, relationships, values, and desirable forms of behaviour. Through stories, examples, learning activities, and evaluative language, textbooks introduce learners to particular understandings of the social world. At the elementary-school level, this function is especially significant because children encounter language learning and value formation simultaneously. The linguistic choices presented in a textbook may gradually shape how children understand themselves, how they are

expected to behave, and how they should relate to their families, communities, and wider social environment. From the perspective of Critical Discourse Analysis (CDA), language is therefore not a neutral medium of communication but a form of social practice through which identities, values, and relations are constructed and reproduced (Fairclough, 2003).

This issue is relevant to the study of *Bahasa Indonesia untuk SD Kelas IV*, an Indonesian-language textbook designed for fourth-grade elementary students (Jahrir, 2026). The textbook is intended not only to develop reading, writing, listening, and speaking skills but also to cultivate positive character values. Its eight chapters address children's aspirations for the future, good habits at home, participation in community activities, traditional games, emotional expression, coastal environments, responsible engagement with information, and healthy eating habits. These themes provide more than contextual materials for language instruction. They also offer recurring representations of how children are encouraged to think, feel, communicate, and act. The textbook is therefore a productive site for investigating the discursive construction of child identity in elementary education.

Previous studies have demonstrated that language textbooks frequently transmit ideological meanings alongside linguistic content. Wang (2016), for example, examined Chinese-language textbooks for international learners and showed that textbooks may foreground particular cultural values and representations of national identity. The study emphasized that language textbooks are not neutral vehicles for knowledge transmission because they may privilege selected interpretations of society and marginalize others. Similarly, Weninger et al., (2024) argued that the analysis of textbooks should move beyond the identification of isolated cultural elements. Their semiotic perspective highlights the importance of examining how texts, images, and learning tasks guide learners toward particular meanings. These studies demonstrate that language learning materials participate in broader processes of identity formation.

More recent studies have expanded critical textbook research by examining the representation of particular social groups and religious identities. (Said, 2023) investigated the representation of Amazigh social actors in Moroccan English as a Foreign Language (EFL) textbooks and revealed how official knowledge may determine which groups are foregrounded, marginalized, or selectively represented. (Lashari et al., 2025) examined language textbooks used in Pakistan and identified the discursive construction of Muslim identity as well as its implications for minority-faith learners. Their findings reinforce the importance of critically examining the values embedded in educational materials rather than assuming that textbooks function solely as pedagogical tools. Together, these studies indicate that textbooks may shape learners' perceptions of identity, belonging, morality, and citizenship.

Systemic Functional Linguistics (SFL) provides an appropriate analytical framework for investigating these meanings at the textual level. SFL views language as a meaning-making system in which grammatical choices perform particular social functions (Halliday & Matthiessen, 2014). Through the transitivity system, researchers can examine how children are positioned as actors, thinkers, speakers, or recipients of actions. Material processes such as *learning*, *helping*, *practising*, and *protecting* may represent children as active participants, while mental processes such as *understanding*, *realising*, and *feeling* may construct children as reflective and emotionally aware individuals. Interpersonal meanings, including modality and evaluative expressions, can also reveal how textbooks establish expectations regarding appropriate behaviour.

Expressions such as *must*, *need to*, *should*, *important*, and *good* may function as subtle forms of moral guidance.

The interpretation of child identity is also relevant to Islamic education. Islamic education cannot be reduced to the explicit inclusion of religious terminology or ritual instruction. (Halstead, 2004) explains that Islamic education involves individual development, the acquisition of knowledge, and social and moral formation. Similarly, Sahin (2022) emphasizes the need to approach Islamic education as a contextual and interdisciplinary field rather than as a rigid opposition between religious and secular educational values. In this sense, values such as responsibility, discipline, perseverance, respect, honesty, cooperation, emotional self-control, care for the environment, and caution in responding to information may be examined in relation to Islamic educational principles. These values resonate with concepts such as *adab* (ethical conduct), *amanah* (responsibility), *ikhtiar* (earnest effort), *sabr* (perseverance), *ta'awun* (cooperation), and *tabayyun* (careful verification of information). The analysis does not assume that every passage in the textbook explicitly teaches Islamic doctrine. Instead, it investigates how the construction of child identity may be compatible with the educational values promoted in Islamic elementary-school contexts.

Despite the growing body of research on ideology and identity in textbooks, several areas remain underexplored. Many previous studies have focused on foreign-language textbooks, national identity, cultural representation, gender representation, or the inclusion and exclusion of particular social groups. Comparatively limited attention has been given to the discursive construction of child identity in Indonesian-language textbooks used at the elementary-school level. Studies that connect detailed linguistic analysis with Islamic educational values are also relatively scarce. Consequently, there is a need to investigate how an Indonesian elementary textbook positions children through recurring linguistic patterns and how these representations may be interpreted within the context of Islamic education.

This study addresses this gap by examining the construction of child identity in *Bahasa Indonesia untuk SD Kelas IV* through an SFL-based CDA approach. It seeks to answer three questions: (1) How is child identity constructed in the textbook? (2) What linguistic features, particularly transitivity patterns, modality, and evaluative language, are used to construct this identity? and (3) How do these constructions correspond with Islamic educational values and the needs of Islamic elementary schools? The novelty of the study lies in its integration of SFL-based textual analysis, critical discourse analysis, and Islamic educational values in examining an Indonesian elementary language textbook. Rather than merely listing the character values contained in the book, the study investigates how language systematically positions children as particular kinds of learners and social subjects.

Method

This study employed a qualitative research design using Critical Discourse Analysis (CDA) integrated with Systemic Functional Linguistics (SFL). The study aimed to investigate how child identity is constructed in an Indonesian elementary language textbook and how such constructions reflect educational values that are compatible with Islamic educational principles. CDA was selected because it enables researchers to uncover ideological meanings embedded in language use, while SFL provides a systematic framework for examining how linguistic choices construct social realities and identities.

The primary data source of this study was *Bahasa Indonesia untuk SD Kelas IV* (Jahrir, 2026), consisting of 185 pages and eight thematic chapters. The textbook was

selected because it is designed not only to develop students' language skills but also to promote character formation through stories, learning activities, discussion tasks, informational texts, and visual illustrations. All verbal and visual contents contained in the textbook were treated as the research corpus.

Data were collected through document analysis. The researcher carefully read the entire textbook and identified linguistic and visual elements related to the representation of children. The units of analysis included narrative texts, informational texts, learning objectives, discussion questions, writing tasks, instructions, dialogues, and illustrations. All clauses, sentences, and visual representations that depicted children's actions, attitudes, emotions, responsibilities, relationships, and aspirations were selected and categorized for further analysis.

The analysis was conducted using Halliday & Matthiessen (2013) systemic functional linguistics framework. First, the transitivity system was examined to identify the dominant process types used to represent children, including material, mental, relational, verbal, behavioural, and existential processes. This analysis aimed to reveal whether children were predominantly positioned as active actors, thinkers, communicators, or recipients of actions. Second, interpersonal meanings were analyzed through modality and appraisal resources to investigate how the textbook evaluated behaviours and established expectations regarding desirable attitudes and actions. Third, visual data were analyzed using Kress and van Leeuwen's visual grammar framework, focusing on representational, interactive, and compositional meanings. This stage was intended to examine how illustrations contributed to the construction of child identity alongside verbal texts.

After the linguistic and visual analyses were completed, the findings were interpreted through Fairclough's three-dimensional model of Critical Discourse Analysis, consisting of text, discursive practice, and social practice. At the textual level, linguistic patterns and visual representations were identified. At the discursive-practice level, attention was given to how the textbook organized and circulated particular meanings about childhood and learning. At the social-practice level, the identified representations were interpreted within broader educational discourses in Indonesia.

To strengthen the interpretive dimension of the study, the findings were further examined in relation to Islamic educational values. Concepts such as *adab* (ethical conduct), *amanah* (responsibility), *ikhtiar* (effort), *sabr* (perseverance), *ta'awun* (cooperation), and *tabayyun* (careful verification of information) were used as analytical lenses. The purpose was not to determine whether the textbook explicitly teaches Islamic doctrine but to explore the extent to which the constructed child identity aligns with values commonly promoted in Islamic educational settings.

The trustworthiness of the analysis was enhanced through repeated reading and systematic coding of textual and visual data. The coding process was conducted iteratively to ensure consistency in identifying linguistic patterns, evaluative expressions, and recurring representations of children throughout the textbook. The findings were then organized into thematic categories that reflected the dominant identities constructed by the textbook.

Result

Distribution of Child Identity Across Chapters

The preliminary analysis of the eight chapters revealed four major identity constructions that consistently recur across the verbal and visual content of the textbook.

Table 1. Major Child Identity Categories

Identity Category	Description	Main Chapters
Active Learner	<i>Anak digambarkan sebagai individu yang belajar, berlatih, membaca, dan mengembangkan kemampuan</i>	1, 2, 7
Responsible Social Member	<i>Anak digambarkan membantu, bekerja sama, dan menghormati orang lain</i>	2, 3, 4
Emotionally Aware Individual	<i>Anak mengenali dan mengungkapkan perasaan secara tepat</i>	5
Healthy and Responsible Citizen	<i>Anak menjaga kesehatan, lingkungan, dan menggunakan informasi secara bijak</i>	6, 7, 8

Table 1 reveals that child identity in the textbook is not represented through a single dimension. Instead, the textbook constructs children through four recurring identity categories, namely active learners, responsible social members, emotionally aware individuals, and healthy and responsible citizens. Among these categories, the active learner identity appears most consistently across chapters, particularly in texts related to future aspirations, learning activities, and personal development. The findings indicate that language learning is systematically integrated with character formation, suggesting that the textbook functions not only as a linguistic resource but also as a medium for identity construction.

Table 2. Distribution of Identity Construction by Chapter

Chapter	Dominant Identity
<i>Petualangan Impianku di Masa Depan</i>	Active Learner
<i>Kebiasaan Baik di Rumahku</i>	Responsible Family Member
<i>Kegiatan Bersama di Sekitarku</i>	Cooperative Social Member
<i>Permainan Tradisional</i>	Cultural and Social Participant
<i>Berani Mengungkapkan Perasaan</i>	Emotionally Aware Individual
<i>Ceria Bersama Alam Pesisir</i>	Environmental Steward
<i>Memahami Informasi dan Bersikap Bijak</i>	Critical Information User
<i>4 Sehat 5 Sempurna</i>	Healthy Citizen

The distribution presented in Table 2 demonstrates that each chapter emphasizes a particular dimension of child identity. Chapters 1 and 2 primarily construct children as self-disciplined learners and responsible family members, whereas Chapters 3 and 4 foreground social participation and cooperation. Chapter 5 shifts attention toward emotional literacy, while Chapters 6–8 focus on environmental awareness, critical information literacy, and healthy living. This pattern suggests that identity construction is intentionally sequenced throughout the textbook, gradually expanding from individual development to broader social responsibilities.



Transitivity Patterns in Child Representation

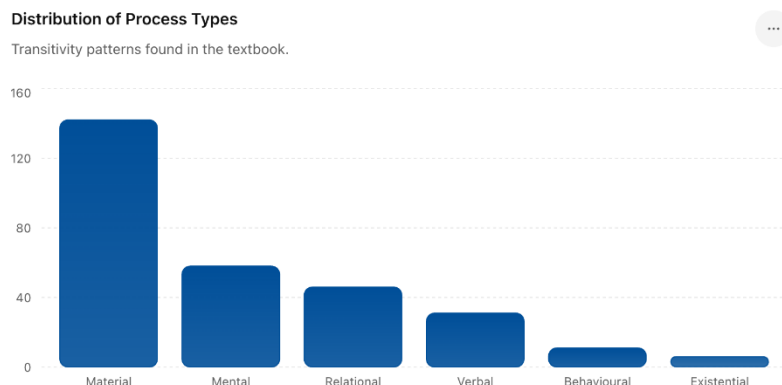
The findings of the transitivity analysis indicate that material processes constitute the most dominant process type, suggesting that children are predominantly represented as active agents engaged in learning, participation, and self-development.

Table 3. Frequency of Process Types

Process Type	Frequency	Percentage
Material	142	48.3%
Mental	58	19.7%
Relational	46	15.6%
Verbal	31	10.5%
Behavioural	11	3.7%
Existential	6	2.2%
Total	294	100%

Table 3 shows a clear predominance of material processes, accounting for 48.3% of all identified clauses. Material processes occur more than twice as frequently as mental processes and more than four times as frequently as verbal processes. This distribution indicates that children are primarily represented through actions rather than thoughts or speech. The linguistic pattern positions children as active agents who learn, practice, help, and participate in various activities. Such a representation foregrounds action-oriented learning and emphasizes personal effort as a central characteristic of childhood.

Diagram 1. Distribution of Process Types



The visual distribution further confirms the dominance of material processes. The substantial gap between material and other process types suggests that the textbook consistently prioritizes action and productivity. Children are represented not as passive recipients of instruction but as individuals who actively shape their learning experiences through concrete actions.

Table 4. Dominant Material Processes in the Construction of Child Identity

Material Process	Frequency	Percentage (%)	Identity Constructed	Educational Function	Islamic Educational Value
belajar (learn)	34	23.9	Active learner	Knowledge acquisition	<i>Ikhtiar</i> (effort)
berlatih (practice)	27	19.0	Persistent learner	Skill development	<i>Sabr</i> (perseverance)
membaca (read)	23	16.2	Literate learner	Literacy development	<i>Talab al-'Ilm</i> (seeking knowledge)
menulis (write)	21	14.8	Productive learner	Knowledge production	Responsibility in learning
membantu (help)	18	12.7	Socially responsible child	Social participation	<i>Ta'awun</i> (cooperation)
berdiskusi (discuss)	17	12.0	Collaborative learner	Communication and interaction	<i>Adab</i> (ethical communication)
menjaga (maintain/care for)	15	10.6	Responsible citizen	Environmental awareness	<i>Amanah</i> (responsibility)
mencoba (try)	12	8.5	Growth-oriented learner	Self-development	<i>Ikhtiar</i> (effort)
mengembangkan (develop)	9	6.3	Self-improving learner	Personal growth	Self-betterment
berpartisipasi (participate)	8	5.6	Community member	Civic engagement	Social responsibility

Table 4 demonstrates that the most dominant material processes are associated with learning-related activities, particularly *belajar* (34 occurrences), *berlatih* (27 occurrences), *membaca* (23 occurrences), and *menulis* (21 occurrences). Together, these processes account for the majority of action-oriented clauses in the textbook, indicating that children are primarily represented as active participants in educational activities rather than passive recipients of knowledge. The predominance of these processes

suggests that the textbook constructs an image of childhood centered on continuous learning, self-improvement, and personal effort. In Hallidayan terms, children frequently occupy the role of **actor**, which positions them as agents responsible for carrying out meaningful actions. This pattern reinforces an action-oriented discourse in which achievement is associated with perseverance, participation, and active engagement. Beyond academic activities, several material processes such as *membantu*, *berdiskusi*, and *menjaga* extend child identity into the social domain. These processes portray children as cooperative, responsible, and community-oriented individuals. Consequently, the textbook does not merely construct learners as academically competent subjects but also as socially responsible members of society.

Representation of Children Through Material Processes

Table 5. Material Processes

Clause	Process	Representation
Raya berlari mengelilingi lapangan sekolah	Material Active learner	
Ia berlatih dengan tekun	Material Disciplined learner	
Ana membantu ibunya merapikan rumah	Material Responsible family member	
Anak menjaga kebersihan lingkungan	Material Environmental steward	
Siswa berdiskusi dengan teman	Material Collaborative learner	

Setiap hari, Raya berlari mengelilingi lapangan sekolah. Ia berlatih dengan tekun, meskipun kadang merasa lelah. Raya memperhatikan langkah kakinya dan mengatur napas dengan baik agar tidak cepat kehabisan tenaga. Jika merasa lelah, ia berhenti sejenak lalu melanjutkan latihan kembali. Suatu hari, sekolah mengadakan lomba lari antar kelas. Guru olahraga mengumumkan bahwa setiap kelas boleh mengiriskan perwakilan. Raya merasa senang, tetapi juga sedikit gugup. Namun, ia memberanikan diri untuk mendaftarkan namanya sebagai peserta lomba.

Hari perlombaan pun tiba. Lapangan sekolah dipenuhi oleh siswa dan guru yang memberikan dukungan. Saat peluit tanda mulai dibunyikan, Raya berlari dengan penuh semangat. Ia mengingat semua latihan yang telah ia lakukan selama ini dan berusaha tetap fokus hingga garis akhir. Akhirnya, Raya berhasil meraih juara kedua. Walaupun belum menjadi yang pertama, Raya merasa bangga pada dirinya sendiri. Ia tersenyum lebar karena telah berani mencoba dan memberikan usaha terbaiknya. Guru dan teman-temannya pun memberikan tepuk tangan dan ucapan selamat.



Dari pengalaman itu, Raya belajar bahwa keberanian untuk mencoba dan kemauan untuk terus berusaha adalah langkah awal menuju impian. Ia berjanji pada dirinya sendiri untuk terus berlatih dan tidak mudah menyerah.

Setiap sore sepulang sekolah, Ana selalu membantu ibunya merapikan rumah. Setelah itu, ia duduk di meja belajarnya untuk mengerjakan tugas sekolah dengan tertib. Ana tahu bahwa belajar dengan teratur adalah kebiasaan yang baik untuk masa depannya.

Ana memiliki impian menjadi seorang penulis cerita anak. Ia senang membaca buku cerita dan menuliskan kembali kisah yang ia baca dengan bahasanya sendiri. Buku tulisnya penuh dengan cerita pendek hasil karyanya.

Meskipun tulisannya belum rapi dan ceritanya masih sederhana, Ana tidak pernah merasa malu. Ia terus berlatih menulis setiap hari. Jika menemukan kata yang sulit, Ana bertanya kepada guru atau mencari artinya di kamus.



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The examples presented in Table 5 how material processes function as linguistic resources for constructing particular child identities. Clauses describing learning activities construct the child as an active learner, whereas clauses involving helping and environmental care position children as socially responsible citizens. The findings suggest that identity construction operates through repeated action patterns rather than through direct definitions of desirable behaviour.

Interpersonal Meaning Modality

Table 6. Modal Expressions

Modal Expression Frequency	
<i>dapat</i>	41
<i>perlu</i>	32
<i>penting</i>	26
<i>mampu</i>	18
<i>harus</i>	14
<i>sebaiknya</i>	9

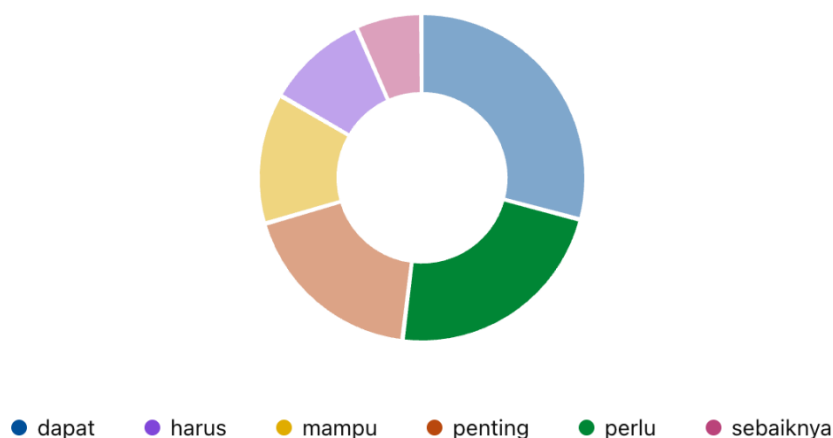
Table 6 indicates that the modal expression *dapat* occurs most frequently, followed by *perlu* and *penting*. The predominance of these modal expressions demonstrates that the textbook relies more heavily on encouragement and guidance than on direct obligation. Rather than commanding children to act in specific ways, the text tends to frame desirable behaviours as attainable and beneficial.

Table 7. Modality Function

Modal	Function
<i>dapat</i>	possibility
<i>mampu</i>	capability
<i>perlu</i>	recommendation
<i>harus</i>	obligation
<i>penting</i>	value emphasis

The distribution of modality functions reveals a balance between possibility, capability, recommendation, and obligation. This pattern suggests that the textbook constructs learners as autonomous individuals who are expected to make responsible choices while receiving appropriate guidance from educational authorities.

Diagram 2. Modality Distribution



Menulis

Menggunakan Koskata Baru

Buatlah cerita yang berjumlah 5 paragraf dengan menggunakan koskata baru. Perhatikan penggunaan huruf kapital dan tanda baca.

Contoh:

Alya senang belajar dan mencoba hal baru. Ia memiliki cita-cita menjadi seorang guru. Alya selalu berusaha memahami pelajaran dengan baik agar impiannya **terwujud**.

Setiap hari, Alya belajar dengan disiplin. Ia mengatur waktu antara belajar, bermain, dan beristirahat. Walaupun kadang merasa lelah, Alya tetap menyelesaikan tugas sekolahnya tepat waktu. Alya menyadari bahwa setiap anak memiliki kemampuan yang berbeda.

Ia tidak membandingkan dirinya dengan teman-teman. Dengan mengenali kemampuan diri dan terus berusaha, Alya yakin **dapat** meraih cita-citanya di masa depan.

Bahas Bahasa

Tanda Baca Titik dan Koma

- Tanda titik digunakan untuk mengakhiri kalimat pernyataan.

Kreativitas

Peta Implianku

Setiap anak memiliki impian yang berbeda-beda. Impian tersebut **boleh** tumbuh dan kelamban sehati-hati, hobi yang disukai, atau pengalaman yang pernah dialami. Dengan membuat peta impian, kamu **boleh** melihat dengan lebih jelas apa yang ingin kamu capai di masa depan.



Peta impian adalah gambaran sederhana tentang cita-cita dan langkah-langkah untuk mencapainya. Melalui kegiatan ini, kamu akan belajar merencanakan masa depan sejak dini dan memahami bahwa setiap impian membutuhkan usaha.

Langkah-langkah Kegiatan:

- Tuliskan satu cita-cita utama yang paling kamu inginkan di tengah kertas.
- Buatlah cabang dari cita-cita tersebut.
- Pada setiap cabang, tuliskan tiga kegiatan pendukung, misalnya:
 - belajar dengan rajin,
 - berlatih secara teratur,
 - merajaga kesehatan tubuh.
- Hasil peta impianmu dengan warna atau gambar agar menarik.

Ceritakan peta impianmu di depan kelas dengan percaya diri. Melalui kegiatan ini, kamu belajar bahwa impian tidak hanya untuk disayangkan tetapi juga perlu direncanakan dan diperjuangkan.

Selain belajar, anak perlu membiaskan diri bersikap disiplin. Disiplin membantu anak mengatur waktu antara belajar, bermain, dan beristirahat. Kebiasaan disiplin akan membuat anak lebih bertanggung jawab.

Dengan mengenal kemampuan diri, rajin belajar, dan bersikap disiplin, anak **boleh** melangkah lebih dekat menuju impiannya. Setiap langkah kecil yang dilakukan hari ini akan membawa manfaat besar di masa depan.



Jawablah pertanyaan berikut!

- Mengapa mengenal potensi diri itu penting?
- Bagaimana hubungan belajar dengan cita-cita?
- Mengapa sikap disiplin diperlukan dalam kehidupan sehari-hari?

Mengelola Rasa Marah

Setiap anak pernah merasakan marah atau kesal. Perasaan marah dapat muncul ketika keinginan tidak terpenuhi, ketika merasa diperlakukan tidak adil, atau saat mengalami kejadian yang tidak menyenangkan. Rasa marah adalah perasaan yang wajar dan dapat dialami oleh siapa saja.

Namun, rasa marah **boleh** dikelola dengan baik. Jika marah dibarengi tanpa dikendalikan, seseorang dapat berkata kasar, bertindak berlebihan, atau menyakiti perasaan orang lain. Hal ini dapat membuat hubungan dengan teman menjadi tidak baik dan menimbulkan masalah baru.



Anak yang mampu mengelola rasa marah akan lebih mudah menyelesaikan masalah. Ia dapat berpikir dengan jernih dan mencari solusi tanpa menyakiti diri sendiri maupun orang lain. Oleh karena itu, belajar mengelola rasa marah sangat penting untuk kehidupan sehari-hari.

Mengungkapkan perasaan adalah cara untuk menyampaikan apa yang sedang kita rasakan. Dengan mengungkapkan perasaan, orang lain dapat mengetahui keadaan hati kita. Misalnya, ketika kita merasa sedih dan mencurahkan kepada orang tua atau guru, mereka dapat memberikan perhatian, nasihat, atau bantuan yang kita **perlu**.

Mengungkapkan perasaan juga membantu kita merasa lebih tenang. Ketika perasaan disampaikan dengan baik, hati menjadi lebih lega. Pikiran menjadi lebih ringan dan kita dapat kembali berkonsentrasi dalam belajar atau melakukan kegiatan lainnya.

Sebaliknya, jika perasaan tidak diungkapkan, hati bisa terasa tidak nyaman. Perasaan yang dipendam terlalu lama dapat membuat seseorang menjadi murung, mudah tersinggung, atau sering merasa marah tanpa sebab jelas.



Oleh karena itu, anak **perlu** belajar mengungkapkan perasaannya dengan cara yang baik dan sopan. Mengungkapkan perasaan tidak harus dengan marah atau menantang berlebihan. Anak dapat berbicara dengan suara yang tenang dan menggunakan kata-kata yang santun.

Menyimak

Simaklah guru membacakan cerita berikut ini dengan saksama!

Sepatu Lari untuk Mimpi Raya



Setiap pagi, Raya selalu bangun lebih awal dari anggota keluarganya. Saat matahari baru terbit dan udara masih terasa sejuk, ia sudah bangun dari tempat tidurnya. Setelah menyiapkan tempat tidur dan bersiap-siap, Raya mengenakan sepatu larinya dengan penuh semangat. Ia lalu keluar rumah untuk berlatih sebelum berangkat ke sekolah.

Raya memiliki satu impian besar yang selalu ia simpan dalam hatinya. Ia ingin menjadi atlet lari yang **mampu** mengharumkan nama sekolahnya. Setiap kali melihat atlet berlari di televisi atau mengikuti perlombaan, semangat Raya semakin tumbuh. Ia membayangkan suatu hari namanya dipanggil sebagai pemenang lomba lari.

Meskipun tubuh Raya tidak paling tinggi dibandingkan teman-temannya, ia tidak pernah merasa rendah diri. Ia tahu bahwa setiap hal anak memiliki kelebihan masing-masing. Raya yakin bahwa kerja keras, disiplin, dan latihan yang teratur akan membantunya berkembang. Ia percaya bahwa usaha yang sungguh-sungguh tidak akan mengkhianati hasil.

The diagram demonstrates that the discourse of capability and possibility outweighs the discourse of obligation. This suggests that children are encouraged to view themselves as capable individuals who can develop their potential through effort and participation.

Appraisal Resources

Table 8. Judgement Resources

Positive Judgement Frequency	
disiplin	19
rajin	17
santun	15
bertanggung jawab	14
percaya diri	13
jujur	10

Positive judgement resources dominate the textbook. Attributes such as discipline, diligence, politeness, responsibility, and self-confidence are repeatedly evaluated positively. The findings indicate that the textbook systematically rewards specific forms of behaviour and establishes a normative framework for desirable childhood conduct.

Table 9. Dominant Affect Resources in the Construction of Child Identity

Affect Category	Lexical Items	Frequency	Emotional Orientation	Identity Constructed	Educational Function	Islamic Educational Value
Happiness	senang, gembira, bahagia	28	Positive	Optimistic learner	Encouraging positive engagement in learning	<i>Syukur</i> (gratitude)
Confidence	yakin, percaya diri, berani	22	Positive	Self-confident learner	Building self-efficacy and participation	<i>Tawakkul</i> and self-belief
Enthusiasm	semangat, antusias	19	Positive	Motivated learner	Promoting persistence and effort	<i>Ikhtiar</i> (effort)
Pride	bangga	14	Positive	Achieving learner	Reinforcing achievement and accomplishment	Appreciation of achievement
Care/Empathy	peduli, perhatian	12	Positive	Socially aware child	Developing social sensitivity	<i>Ta'awun</i> (cooperation)
Concern	khawatir	8	Negative	Reflective learner	Encouraging caution and responsibility	<i>Muhasabah</i> (self-reflection)
Sadness	sedih, kecewa	6	Negative	Emotionally aware child	Recognising emotional experiences	Emotional maturity
Fear	takut	5	Negative	Cautious child	Developing awareness of consequences	Moral responsibility
Total	–	114	–	–	–	–

Table 9 reveals that positive affect resources substantially outnumber negative affect resources throughout the textbook. Expressions associated with happiness, confidence, enthusiasm, and pride collectively account for the majority of emotional representations. This pattern indicates that the textbook constructs childhood primarily through positive emotional experiences and portrays learning as an enjoyable, meaningful, and rewarding activity. The predominance of happiness and confidence is particularly significant because it supports the textbook's broader representation of children as active learners. Positive emotional states are repeatedly associated with learning, participation, achievement, and social interaction. Consequently, emotional experiences are not presented as separate from academic development but as integral components of successful learning.

Furthermore, the frequent use of confidence-related expressions such as *yakin* and *percaya diri* suggests that the textbook encourages children to develop self-efficacy and agency. This finding complements the dominance of material processes identified earlier, where children are positioned as active actors. Together, these linguistic patterns construct learners who are not only active but also emotionally prepared to engage with challenges and opportunities. Although positive emotions dominate, the presence of concern, sadness, and fear demonstrates that the textbook does not ignore negative emotional experiences. Instead, these emotions are typically represented as opportunities for reflection, learning, and personal growth. Such representations contribute to the development of emotional literacy by encouraging children to recognize and manage diverse emotional states.

From an Islamic educational perspective, the affect resources identified in the textbook align with several important values. Happiness and gratitude resonate with *syukur*, confidence and perseverance reflect *ikhtiar* and *tawakkul*, while empathy and care correspond to *ta'awun* and social responsibility. The findings therefore suggest that emotional development in the textbook is closely connected to broader moral and ethical formation.

Table 10. Appreciation Resources

Appreciation	Example
<i>positif</i>	<i>baik</i>
<i>bernilai</i>	<i>bermanfaat</i>
<i>penting</i>	<i>penting</i>
<i>unggul</i>	<i>hebat</i>

Appreciation resources frequently assign positive values to educational activities, social relationships, and personal development. Through these evaluations, the textbook encourages students to perceive learning and responsible behaviour as meaningful and worthwhile pursuits.

Visual Representation of Children

Table 11. Visual Grammar Analysis

Visual Pattern	Frequency
Reading books	31
Writing activities	22
Group discussion	19
Helping others	17
Outdoor activities	15
Healthy lifestyle	14

The visual data reveal a strong emphasis on educational engagement. Reading, writing, and discussion activities collectively account for the majority of visual representations. This finding reinforces the verbal construction of children as active learners and highlights the multimodal consistency of the textbook.

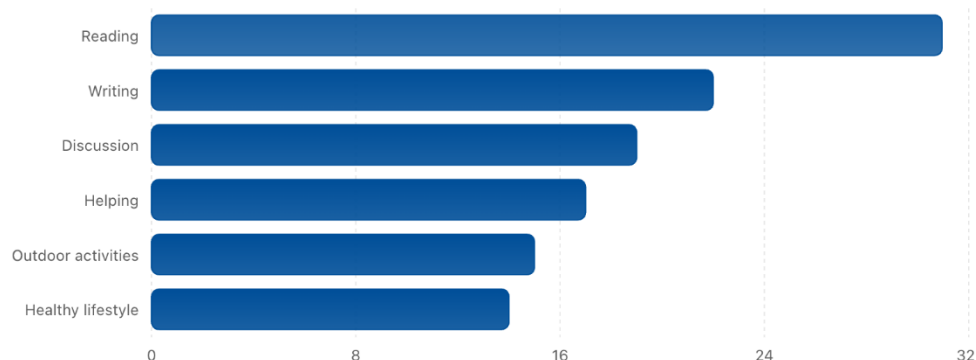
Table 12. Interactive Meaning

Feature	Dominant Pattern
Gaze	Direct gaze
Social distance	Close personal
Perspective	Eye-level
Power relation	Equal relationship

The predominance of direct gaze, close social distance, and eye-level perspectives creates a sense of familiarity between the represented children and the readers. Such visual choices invite students to identify with the characters and internalize the values embedded in the textbook.

Diagram 3. Dominant Visual Activities

Most common child activities represented visually.



The visual pattern mirrors the linguistic findings. Educational and collaborative activities receive the greatest visual emphasis, indicating that both verbal and visual modes work together to construct a coherent representation of childhood.

Jejak Kata

A. Kata-kata baru

Setelah **membaca** cerita yang berjudul "Hari Sibuk di Rumah Alya".
Salinlah kata-kata berikut ini ke dalam buku tulismu.

No.	Kata	Arti
1	Kewajiban	Sesuatu yang harus dilakukan dengan penuh tanggung jawab.
2	Akrab	Hubungan yang dekat dan penuh kehangatan.
3	Menata	Menyusun atau mengatur sesuatu agar rapi.
4	Teliti	Melakukan sesuatu dengan cermat dan hati-hati.
5	Peduli	Memperhatikan dan merasa ikut bertanggung jawab terhadap orang atau makhluk lain.
6	Bergotong royong	Bekerja bersama-sama untuk mencapai tujuan sama.
7	Membilas	Membersihkan dengan air setelah dicuci.
8	Pertahan	Tidak tergesa-gesa; dilakukan dengan tenang.
9	Nyaman	Kedamaian yang membuat merasa senang dan tidak terganggu.
10	Bertanggung jawab	Sikap mau melaksanakan tugas dengan sungguh-sungguh.

Setelah semua selesai, Raka melihat rumahnya dengan bangga. Rumah kini tampak bersih dan tertata. Raka belajar bahwa merapikan dan menjaga barang-barang di rumah adalah tanggung jawab bersama. Dengan bekerja sama, rumah akan menjadi tempat yang nyaman untuk semua.

Jawablah pertanyaan-pertanyaan berikut ini!

1. Mengapa Raka ingin merapikan rumah pada pagi hari itu?
2. Apa saja kegiatan yang dilakukan Raka di ruang tamu?
3. Bagaimana cara Raka membantu di dapur?
4. Apa yang dilakukan Raka di kamar tidur agar terlihat rapi?
5. Sikap baik apa yang dapat kita teladani dari Raka setelah **membaca** cerita tersebut?

Berdiskusi

Mendiskusikan Bacaan

Setelah **membaca** teks "Bermain dan Belajar Bersama", diskusikan isi bacaan bersama teman dan gurumu.

Dalam diskusi, bicarakan kegiatan bermain dan belajar yang dilakukan anak-anak di lingkungan rumah Rika. Jelaskan bagaimana mereka bekerja sama, saling membantu, dan menaati aturan saat bermain maupun belajar bersama.

Sampaikan manfaat kegiatan bersama bagi anak-anak, seperti menumbuhkan rasa kebersamaan, kepedulian, dan semangat belajar. Ceritakan juga sikap baik yang ditunjukkan anak-anak saat bermain dan belajar bersama.

Dengarkan pendapat teman dengan baik dan hargai setiap pendapat yang disampaikan. Berbicara secara bergiliran dengan bahasa yang sopan dan santun.

Alignment with Islamic Educational Values

Table 13. Child Identity and Islamic Educational Values

Identity Construction	Islamic Educational Value
Active learner	Ikhtiar
Disciplined learner	Amanah
Persistent learner	Sabr
Cooperative learner	Ta'awun
Respectful communicator	Adab
Critical information user	Tabayyun
Healthy citizen	Hifz al-Nafs

The results indicate substantial alignment between the identities constructed in the textbook and values commonly promoted in Islamic education. Active learning corresponds with *ikhtiar*, social cooperation reflects *ta'awun*, responsible communication resonates with *adab*, and critical information literacy aligns with *tabayyun*.

Table 14. SFL Features and Islamic Values

SFL Feature	Dominant Pattern	Educational Value
Material Process	<i>belajar, berlatih</i>	<i>ikhtiar</i>
Mental Process	<i>memahami, menyadari</i>	<i>tafakkur</i>
Verbal Process	<i>berdiskusi</i>	<i>adab komunikasi</i>
Modality	<i>perlu, harus</i>	<i>tanggung jawab</i>
Judgement	<i>disiplin, santun</i>	<i>akhlak</i>

Table 14 demonstrates that Islamic educational values are not necessarily conveyed through explicit religious vocabulary. Instead, they are embedded within recurring linguistic patterns, including material processes, evaluative language, and modality structures. This suggests that the textbook promotes values compatible with Islamic educational principles through everyday language practices rather than direct doctrinal instruction.

Discussion

Constructing the Child as an Active and Agentive Learner

One of the most significant findings of this study is the predominance of material processes in the textbook. The high frequency of action-oriented verbs such as *belajar* (learn), *berlatih* (practice), *membaca* (read), *menulis* (write), and *membantu* (help) demonstrates that children are primarily represented through what they do rather than through what is done to them. From an SFL perspective, material processes construct social actors as agents who actively participate in shaping their environment (Halliday & Matthiessen, 2013). Click or tap here to enter text. Consequently, the textbook positions children as active participants in their own development rather than passive recipients of knowledge.

This finding supports (Fairclough, 2003) argument that discourse contributes to the production of social identities. Through repeated exposure to action-oriented linguistic patterns, children are encouraged to perceive learning as a process that requires effort, persistence, and personal responsibility. The discourse of learning presented in the textbook therefore extends beyond language acquisition and becomes a discourse of self-improvement.

The findings are consistent with (Jahrir & Sam, 2025; Wang, 2016), who argued that educational texts frequently function as ideological instruments that construct desirable forms of citizenship and identity. In the present textbook, the dominant identity is not merely that of a student but that of an active learner who continuously strives to improve personal abilities. This representation is evident throughout the textbook, particularly in chapters related to future aspirations, learning habits, and self-development. The repeated emphasis on effort, practice, and perseverance reflects what contemporary educational literature often describes as a growth-oriented learning identity.

From the perspective of Islamic educational thought, this construction closely aligns with the concept of *ikhtiar*, which emphasizes continuous effort as a fundamental component of personal development (Baizhuma et al., 2025; Gillani & Khan, 2025; Qatawneh & Al-Naimat, 2022). Islamic educational traditions view knowledge not as a passive inheritance but as something pursued through commitment, discipline, and perseverance. Therefore, the identity of the active learner constructed in the textbook resonates strongly with educational values promoted in Islamic schools (Alzayed & Al-Bedaiwi, 2020; Tan & Hasman, 2024; Wahab & Owoyemi, 2019).

Constructing the Child as a Socially Responsible Subject

The findings further indicate that children are consistently represented as members of a broader social community. Numerous linguistic and visual representations depict children helping family members, participating in group activities, cooperating with peers, and respecting teachers and parents. Such patterns suggest that the textbook constructs childhood not as an individualistic experience but as a socially embedded process.

This representation can be understood through Fairclough's notion of discourse as social practice. The textbook does not simply describe social interaction; it normalizes specific forms of social behaviour and presents them as desirable. Through repeated references to cooperation, participation, and mutual assistance, the discourse encourages children to internalize particular social expectations regarding how they should interact with others.

The findings also support (Jahrir & Tahir, 2025; Weninger & Kiss, 2015; Zhang et al., 2024), who argue that textbook meanings are produced through the interaction of verbal and visual resources. In the present study, cooperative activities are represented not only through textual narratives but also through illustrations depicting children working together, discussing ideas, and engaging in collective activities. The multimodal consistency strengthens the social message communicated throughout the textbook.

The social identity constructed in the textbook also corresponds closely with the Islamic educational principle of *ta'awun* (mutual cooperation). Islamic educational philosophy emphasizes that learning is not solely an individual pursuit but also a means of contributing to collective well-being. The recurring representation of collaborative behaviour therefore reflects educational values that are highly compatible with Islamic schooling contexts (Benham & Mozaheb, 2013; Husin et al., 2020; Usman et al., 2025).

Constructing Emotional Awareness through Language and Interaction

Another important finding concerns the representation of children as emotionally aware individuals. Unlike many traditional language textbooks that prioritize cognitive achievement, the present textbook devotes substantial attention to emotions, self-expression, and interpersonal communication. Children are encouraged to recognize their feelings, express opinions respectfully, and communicate experiences with confidence.

The prominence of mental processes such as *merasa* (feel), *memahami* (understand), and *menyadari* (realize) suggests that emotional experiences are treated as legitimate aspects of learning. Halliday and Matthiessen (2014) note that mental processes function to represent internal experiences, perceptions, emotions, and cognition. The frequent use of such processes indicates that the textbook values emotional development alongside academic achievement. The findings may also be interpreted in relation to contemporary educational perspectives that emphasize social-emotional learning. Educational researchers increasingly recognize emotional competence as a crucial factor influencing academic success, interpersonal relationships, and psychological well-being. By encouraging students to discuss feelings and experiences, the textbook contributes to the development of emotional literacy (Caires et al., 2023; Doghonadze et al., 2026; Majadly & Haj Yahya, 2024).

From an Islamic educational perspective, emotional awareness is closely related to the cultivation of *adab*. Ethical communication requires not only knowledge but also emotional sensitivity and self-control. The textbook's emphasis on respectful expression

and empathetic interaction therefore reflects values that are consistent with Islamic conceptions of moral development.

Constructing a Critical, Healthy, and Morally Responsible Citizen

The final major finding concerns the construction of children as responsible citizens who are expected to make informed decisions regarding health, the environment, and information use. This identity becomes particularly visible in chapters addressing environmental awareness, healthy lifestyles, and information literacy.

The analysis demonstrates that the textbook does not merely transmit factual knowledge about health or information. Rather, it encourages children to evaluate information critically, maintain healthy habits, and participate in environmental protection. Such representations suggest that responsibility is framed as an essential component of child identity (Aisyah & Jährir, 2025; Meerts-Brandsma et al., 2023; Negru-Subtirica, 2024).

This finding extends previous textbook studies by demonstrating that identity construction operates not only through character values but also through representations of everyday practices. Children are repeatedly positioned as individuals capable of making responsible choices. Consequently, responsibility becomes normalized as part of the expected behaviour of educated citizens.

Particularly noteworthy is the emphasis on information literacy. In an era characterized by digital communication and information overload, the ability to evaluate information critically has become increasingly important. The textbook's encouragement of careful information use may be interpreted through the Islamic concept of *tabayyun*, which refers to the verification of information before accepting or disseminating it. This finding illustrates how contemporary educational concerns can intersect with long-established ethical principles within Islamic educational traditions (Al Qaruty et al., 2025; Chara-DeLosRios et al., 2025; Drössler et al., 2018; Zuhri et al., 2026).

Overall, the findings indicate that the textbook constructs child identity through a coherent network of linguistic and visual resources. The child is represented as an active learner, a socially responsible community member, an emotionally aware communicator, and a morally responsible citizen. These identities are not presented independently but are integrated into a broader educational discourse that promotes self-development, social responsibility, ethical behaviour, and informed participation in society (Jährir, 2020). Through this process, the textbook functions not only as a language-learning resource but also as a powerful mechanism for shaping children's understanding of themselves and their role within society.

Conclusion

This study examined the construction of child identity in *Bahasa Indonesia untuk SD Kelas IV* through the integration of Critical Discourse Analysis (CDA) and Systemic Functional Linguistics (SFL). The findings demonstrate that the textbook constructs child identity through recurring linguistic and visual patterns that position children as active learners, socially responsible community members, emotionally aware individuals, and healthy and responsible citizens. These identities are systematically developed across the textbook through the use of material, mental, relational, and verbal processes, as well as through evaluative language, modality resources, learning activities, and visual representations.

The predominance of material processes indicates that children are primarily represented as active agents who learn, practice, participate, cooperate, and improve

themselves. At the same time, the presence of mental and interpersonal resources highlights the importance of emotional awareness, self-reflection, and respectful communication. The multimodal analysis further reveals that visual representations reinforce these linguistic constructions by consistently depicting children as engaged, collaborative, confident, and responsible individuals. Together, these findings suggest that the textbook functions not only as a language-learning resource but also as a discursive mechanism for shaping desirable forms of childhood and citizenship.

From a theoretical perspective, this study contributes to the growing body of textbook discourse research by demonstrating how child identity is constructed through the interaction of language and visual modes within an Indonesian elementary language textbook. Unlike previous studies that primarily focus on character values, cultural representation, or literacy development, this study highlights the role of discourse in positioning children as particular kinds of social subjects. The integration of CDA and SFL provides a comprehensive framework for revealing how linguistic choices contribute to broader educational and ideological meanings.

Furthermore, the findings indicate that the identities constructed in the textbook are compatible with several principles of Islamic education, including *ikhtiar* (effort), *amanah* (responsibility), *adab* (ethical conduct), *ta'awun* (cooperation), *sabr* (perseverance), and *tabayyun* (critical verification of information). These values are embedded not through explicit religious instruction but through recurring patterns of language use and social representation. This finding suggests that language textbooks can contribute to the cultivation of educational values that are relevant to both general and Islamic elementary-school contexts.

This study is limited to a single Indonesian language textbook for Grade IV and focuses primarily on textual and visual representations. Future studies may examine multiple textbooks across different grade levels, compare textbooks from public and Islamic schools, or investigate how teachers and students interpret and negotiate the identities constructed in educational materials. Such studies would provide a deeper understanding of how textbook discourse influences learners' identity formation in diverse educational settings.

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